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plete; two in Oxford, complete or very nearly so; and three in London, one of them incomplete. The number of manuscripts relied upon is, for each portion of the text, from six to eight, in general seven. This is all the manuscript-material known to exist in the European libraries, and is regarded as forming a sufficient foundation for a satisfactory text, considering the well known minute agreement of the Vedic MSS. The aid of other manuscripts would hardly be of much value, unless they should be of another school, and present a sensibly different text; and of the existence of such even in India there is as yet no evidence. For these statements respecting the manuscript authority for a text of the Atharva, we are indebted to a private communication from Mr. Whitney.

The second fasciculus will embrace an introduction to the Atharva, a commentary on the text, consisting of critical and explanatory notes, with citations from the *pada-pâtha*, or analyzed text, of this Veda, from the *prâtiçâkhyâ*, or grammatical explanations, belonging to it, from its *anukramanî*, or catalogue of authors, subjects and metres, and from its *sûtra*, or ritual, together with a concordance of the Atharva with the other collections of Vedic hymns.

A brief notice of this very important publication must suffice for the present. Even in its incomplete state, it will be appreciated by all who apply themselves to the study of Vedic literature, as well as confer honor upon its editors, and upon the enterprising publisher. May it also be happily completed!

E. E. S.

VI. PHœNICIAN INSCRIPTION OF SIDON.

THE great work of Gesenius on the existing monuments of Phœnician writing and language, published in 1837, embraces eighty-one inscriptions, of various lengths, exclusive of legends on coins. Since that time, many more have been brought to light. According to a late writer,* there had been discovered, in 1852, thirty-five inscriptions not known to Gesenius. The most important of all these, undoubtedly, is the monument of Marseilles, discovered in 1845, which gives us what may be called the sacrificial code in force at a temple of Baal in that city. But this is, much mutilated. For particulars in regard to many of these, the *Étude Démonstr. de la Langue Phén. et de la Langue Libyque*, Paris, 1847, by Mons. A. C. Judas, may be consulted. The present year has added to the number another very valuable inscription, in twenty-two lines, each line containing on

* F. Hofer in a volume of the series published at Paris under the title of "L'Univers," as we are informed by Mr. Abbot of the Boston Athenæum.





















an average forty-six letters, and the whole in perfect preservation. No Phœnician monument which can compare with it in length and condition, has ever before been discovered. It is also unique as regards its locality, having been found at Sidon, in the very heart of ancient Phœnicia. Nor is its intrinsic interest out of keeping with these external circumstances which give it a peculiar value. This discovery was made on the 19th of January last, in the course of excavations undertaken with a view to finding treasure. For some time past, it seems, there has been a vague tradition current at Sidon, that treasure might be found by digging in the old grave-yards of the city; a tradition verified in 1853-54 by the discovery of three copper pots, each containing eight hundred pieces of gold of the coinage of Philip and Alexander of Macedon. Some of these gold-pieces have been sent to this country, and two of them are in the Cabinet of the Oriental Society. The search for gold being prosecuted with renewed ardor, this inscription was disinterred. The following account of the circumstances is extracted from a letter to the editor of the *Journal of Commerce*, dated Beirût, Feb. 11, 1855.

"On the 19th of January last, some men were digging for more hid treasure in an ancient cemetery on the plain of Sidon, called *Mughorat Tubloon*, when, at the depth of about twelve feet below the surface, and near the walls of ancient edifice, they uncovered a sarcophagus, upon the lid of which there is a long Phœnician inscription. The lid is of a blue-black marble, intensely hard and taking a very fine polish. The lid is about eight feet long by four feet wide. The upper end is wrought into the figure of a female [?] head and shoulders of almost a giant size. The features are Egyptian, with large, full, almond-shaped eyes, the nose flattened and lips remarkably thick, and somewhat after the negro-mould. The whole countenance is smiling, agreeable and expressive beyond any thing I have ever seen in the disinterred monuments of Egypt or Nineveh. The head-dress resembles that which appears in Egyptian figures, while on each shoulder there is the head of some bird—a dove or pigeon—and the bosom is covered by what appears to be a sort of cape, with a deep fringe, as of lace. On the lid, below the figure-head, is the inscription, consisting of twenty-two lines, closely written.

"In the meantime a controversy has arisen in regard to the ownership of the discovered monument, between the English and French consuls in this place. . . . The Turkish governor of Sidon, in this state of the matter, has closed up the ground and protected it by a guard of soldiers while the question is before the courts. Mr. Thompson informs me that in the process of the diggings the men opened large and elegant rooms cut out of the solid rock, one of which he had entered and examined, and which could be hardly less

than thirty feet square by fifteen in height, the ornamental work of which was of the highest finish.”*

Not long after this discovery, the writer received from Dr. H. A. DeForest, of the Syrian Mission of the American Board, a manuscript copy of the inscription. Another copy was sent to the Albany Institute, and was very promptly lithographed under the auspices of that association. A copy of this lithograph, engraved on wood, was published in the *United States Magazine* for April 15th. It is understood to have been Dr. C. V. A. Van Dyck, a missionary of the American Board in Syria, who made the copy from the original. The plate attached to this paper is the Albany lithograph (copies of which were obtained through the kind assistance of Mr. H. A. Homes of the State Library at Albany), with some numbers added over certain letters, referring to the following variations found in the copy received from Dr. DeForest :†

1. 	6. 	11. 	16. 
2. 	7. 	12. Not found in DeF. MS.	17. 
3. 	8. 	13. 	18. 
4. 	9. 	14. 	19. 
5. 	10. 	15. 	20. 
	21. 		

* There is reason to believe that further excavations on Phœnician soil would lead to other important discoveries like this. A correspondent says: "Cannot the Society induce some of your wealthy and generous Bostonians to give the aid of their long purses to some American Layard, for exploring the sites of ancient Tyre, Sidon, Citium, etc. There is every reason to believe that such researches now undertaken would meet with the richest reward."

† A letter from Dr. Smith of Beirût to Dr. Robinson, dated May 15, 1855, says that the inscription still remained "covered in the earth and inaccessi-

Several American scholars have interested themselves in the reading of this inscription, and have communicated on the subject with the writer. These are Prof. J. W. Gibbs of Yale College, Prof. W. H. Green of Nassau Hall, Rev. Dr. J. Murdock of New Haven, Rev. Dr. W. Jenks of Boston, Mr. W. W. Turner of Washington, Mr. W. A. Miller of Albany, and Rev. Dr. C. F. Crusé of New York. It is understood, also, that Rev. W. A. Thomson, and Rev. Dr. E. Smith, well-known American missionaries in Syria, and accomplished scholars, have succeeded in reading the greater part of the inscription. From these gentlemen, however, no communication relative to the particulars of their interpretation is known to have been received, as yet, in this country. Here it is proper to observe that portions of the inscription, of considerable length, present little or no difficulty to one at all acquainted with the Hebrew; while other portions are quite difficult to be interpreted. It must also be remarked, that the similarity of some of the Phœnician letters to one another (particularly of *l* and *n*, which differ only as to the length of their lower limb; and of *d* and *r*, which differ only in the direction in which they incline, while the *b* differs from either *d* or *r* only in its lower limb being curved; and the *ts* and *t*, some forms of which also differ only in the direction in which they incline) gives room to suppose that the copyist may not in all cases have distinguished the letters which make the correct reading; and there is some reason to believe that the stone-cutter may have made occasional mistakes in the original lettering. The obscure passages, therefore, allow of some latitude of interpretation. The following translation has been made by the writer in consultation with Professor Gibbs, and with the valuable assistance of his suggestions and criticisms. It is presented with diffidence, yet not without hope of its contributing to the elucidation of the monument. In the Hebrew transcript, some letters which are supposed to be superfluous in the original, the stone-cutter, or the copyist having carelessly inscribed the same letter twice, are enclosed in parentheses. A character which it seems necessary to supply in the first line, is distinguished by brackets.

ble;" but refers to a re-examination of the original by Rev. Mr. Thomson, after it was first copied, which led him to "correct a few letters," and adds that Mr. Thomson had "sent his copy to Chevalier Bunsen, who has placed it in the hands of Prof. Ditterich [Dieterici], who will publish it." But whether either of the copies sent to this country embraces these corrections is not known.

made by Dr. C. V. A. Van D.

[illegible]

RS ON A SARCOPHAGUS

Van Dyck.

14 13
14 13
14 13

14

15

16

17

18

19

20

21

22

e of a workman engaged in digging.

בִּירַח בַּל בִּשְׁנַת עֶסְרִי וָאַרְבַּע ^a [111] גַּל מַלְכִּימֶלֶךְ אֲשֶׁמְנַעִיד מֶלֶךְ צִדְנָם ^a 1
 בֶּן מֶלֶךְ תִּבְנַת מֶלֶךְ צִדְנָם ^a דְּבַר מֶלֶךְ אֲשֶׁמְנַעִיד מֶלֶךְ צִדְנָם לֵאמֹר נִגְזַלְתָּ ^a 2
 בְּלַעֲדָתִי בֶן מַסְכִּי מִמַּאֲדִים יִתֵּם בֶּן אֶלְמָת ^a וְשָׁכַב אֵנֶךְ בַּחֲלָתִי וּבִקְבִירִי ^a 3
 בַּמָּקָם אֲשֶׁבֶנָּה ^a קִנְמִי אֵת כָּל מַמְלַכְתָּ ^a וְכָל אָדָם אֶל יִפְתָּח אִיתִּי־מִשְׁכְּבִי ו ^a 4
 אֶל יִבְקֶשׁ בֶּן מִנָּם כְּאִישׁ בֶּן מִנָּם ^a וְאֶל יִשָּׂא אִיתִּי־חֲלָת מִשְׁכְּבִי וְאֶל יַעֲמִ ^a 5
 סָלַב מִשְׁכְּבִי ^a עַל־תָּ מִשְׁכְּבִי שְׁלִי אֶפֶס אִם אָדָם מִי דֶן כֹּאֵל תִּשְׁמַע בְּדִין מִכָּ(ל) מַמְלַכְתָּ ו ^a 6
 כָּל אָדָם אֲשִׁיפְתָּח עַל־תָּ מִשְׁכְּבִי ^a אִם אֲשִׁישָׂא אִיתִּי־חֲלָת מִשְׁכְּבִי ^a אִם אֲשִׁיעִמַּס לִבִּי מ ^a 7
 שְׁכְבִי ^a וְכֵן לֹם מִשְׁכְּבִי אֶת־רִפְאָם וְאֶל יִקְבֵּר בְּקִבְרִי ^a וְאֶל יִכֵּן לֹם בֶּן וִירֵד ^a 8
 תַּחַת ^a לֹם וִיסֹר דֶּן מִזֶּה־לָּנֶם הִקְדָּשְׁם אֵת מַמְלַכָּ ^a בְּרֹאשׁ מִשְׁלֵל בֶּן מֶלֶךְ ^a 9
 צִתְנָם אִיתִּי־מַמְלַכְתָּ ^a אִם אָדָם הִיא אֲשִׁיפְתָּח עַל־תָּ מִשְׁכְּבִי ^a אִם אֲשִׁישָׂא אִיתִּי־ ^a 10
 חֲלָתִי ^a נָא יִחִידֵע מַמְלַת הִיא ^a אִם אָדָם מִהֵמָת אֶל יִכֵּן לֹם שִׂיד שְׁלָם טו ^a 11

- ב ^a בן מעלות אר בחוים תחת שמש כאנך נח ^b (נזנ) גזלות בלעתי בן מס 12
 בי ^a ממאידם יחם בן אלמות ^b אנך (ך) אנך אשמנעיד מלך צדנם בן 13
 מלך תבנת מלך צדנם בן בן ^b מלך אשמנעיד מלך צדנם ואמי אמעשתרת ^a 14
 כהנת עשתרת רבתן המלכת ^b בת מלך אשמנעיד מלך צדנם ^c אם בנן. אית בת ^a 15
 אלנם ^a אי ת בת דן ארץ ים ^b וישדן אית דשתרת. שם מאר רם ואנחך ^a 16
 אשכנן בת לאם מ דד שע ניר ללב הר וישב לי ^b שם מאר רם ואנחן אשכנן בתם ^a 17
 לאלן צדנם בצדן ארץ ים בת לבעל צדן ^b וכת לעשתרת שם בעל יועד יתן לן אדן מלכם ^a 18
 אית דאד ויפי ארץ צר גן האר(ר)ץ אשכשד ^b שדן למרת עצמת אשפעלת ויספן למ ^a 19
 עלת גבל ארץ לכנן כל צדנם לעלם ^b קנמי את כל ממלכת ^c וכל אדם אל ופתח עלתי ^a 20
 ואל ^a יער עלתי ואל יעמס לב משכבי ^b ואל ישא אית-הלת משכבי ^c לס יסר דן מ ^a 21
 אלנם הקדשם אל ויקצן הממלכת ^b הא והאדם מ המת כירעם לעלם ^a 22

TRANSLATION.

- Line 1. In the month Bûl, in the year fourteen, 14, departed the king's king Eshmun'iyed, king of the Sidonians,
- " 2. son of king Tabnith, king of the Sidonians. Speaks king Eshmun'iyed, king of the Sidonians, saying: I have been carried away,
- " 3. I have been swallowed up (by Sheol) within my covert; there is an end of burthens within my vestibule; and I am reposing in my enclosure and in my sepulchre,
- " 4. in a place which I have built. My imprecatory prohibition in conjunction with all the kingdoms (is as follows): And let no man open my place of repose,
- " 5. nor scrutinize, within my place of sleep, how it is with men within the place of sleep, nor take away the enclosure of my place of repose, nor remove
- " 6. the inner part of my place of repose. If thou enterest my place of repose, although a man who judgest like El, mayest thou hear a judgment by all the kingdoms.
- " 7. And as for every man who shall open the entrance of my place of repose, would that he who shall take away the enclosure of my place of repose, would that he who shall remove the inner part of my place of repose,—
- " 8. let there not be prepared for any one whomsoever a place of repose in the society of the Rephaim, and let him not be buried in a sepulchre, nor let there be prepared a son for any one whomsoever, and let it be ill with him below.
- " 9. Let whosoever is refractory have a judgment by the holy gods in conjunction with the kingdom, through the head-rule of the son of the king of the Sidonians over the kingdoms.
- " 10. Would that that man who shall open the entrance of my place of repose, would that he who shall take away my enclosure,—
- " 11. I pray that he may have experience of this saying. Would that the man who kills,—let there not be prepared for any one whomsoever a field of sweet peace
- " 12. in the midst of the high-places of the Light, among those living under the sun, after the manner in which I am resting. I have been carried away, I have been swallowed up (by Sheol) within my covert;
- " 13. there is an end of burthens within my vestibule. As for me, me Eshmun'iyed, king of the Sidonians, son of
- " 14. king Tabnith, king of the Sidonians, grandson of king Eshmun'iyed, king of the Sidonians, and my mother Amashtoreth,

- L. 15. priestess of Ashtoreth our lady, the queen, daughter of king Eshmun'iyed, king of the Sidonians, lo, we have built the house of
- " 16. the gods, the house of judgment, of the land of the sea; and we have established the (house of) Ashtoreth—let the name of the Light be exalted! and it is we
- " 17. who have built the house of my mother, wide spread, rich, the light of the midst of the hill, and my abode—let the name of the Light be exalted! and it is we who have built the temples of
- " 18. the divinity of the Sidonians, in Sidon, the land of the sea: the temple of Baal-Sidon, and the temple of Ashtoreth—the name of Baal (be exalted)! and until the Lord of kings shall give to us
- " 19. the delectableness and beauty of the land of Tyre, the garden of the plain country, we have taken possession for Marathus of the fortifications which she made, and we have added to
- " 20, the citadels of the borders of the land, in order to protect all the Sidonians forever. My imprecatory prohibition in conjunction with all the kingdoms (is as follows): And let no man open my entrance,
- " 21. nor pull down my entrance, nor remove the inner part of my place of repose, nor take away the enclosure of my place of repose. Let whosoever is refractory have a judgment
- " 22. by these holy gods, and let the kingdoms cut him off, him, and the man who kills; so that it may be ill with them forever.

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NOTES.

- L. 1. a.—𐤁𐤏𐤋 𐤁𐤏𐤋 𐤁𐤏𐤋 𐤁𐤏𐤋 𐤁𐤏𐤋, i. e. "in the month Bûl, in the year fourteen, 14."—On 𐤁𐤏𐤋, see 1 Kings 6 : 38. In 𐤁𐤏𐤋 the 𐤏 is a permutation for 𐤅: see Gesenius, *Monum.* p. 432. The date seems to be given in two forms, by words as well as figures, for greater precision. Consequently, as the words must control the figures, an additional unit-mark is to be supplied. The numeral signs here used also mark the dates of the autonomous coins of Sidon, Ptolemais, and Marathus, and have been, hitherto, found only on coins, with one or two exceptions.\* The era dated from on these coins is B. C. 111. See *Monum.* pp. 86 ff., 264.

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\* In the first line of Inscr. Cit. 1. some numerals may be plainly seen, after the expression 𐤁𐤏𐤋, and followed by . . . 𐤁𐤏𐤋 𐤁𐤏𐤋, as in the inscription before us. Gesenius has left this passage unexplained: see *Monum.* p. 125.—J. W. G.

- L. 1. b.—**גָּלָה מֶלְכִּימֶלֶךְ אֲשַׁמְנִיעִיר מֶלֶךְ צִידוֹנִים**, i. e. “departed the king’s king Eshmun’iyed, king of the Sidonians.”—On **גָּל** for **גָּלָה**, see *Monum.* p. 58. **מֶלְכִּימֶלֶךְ** must be an epithet. It may be read so as to mean either “the king’s king,” or “the reigning (as opposed to “titular”) king,” or “rex a rege constitutus:” comp. the name **מֶלְכִּיבָלָח** = a rege (sc. Baal) datus, in *Monum.* p. 134, Inscr. Cit. 4. A passage in line 18 of this inscription, beginning **וְעֵד רִחֵן לָנוּ אֲדוֹן מְלָכִים**, favors an interpretation of the epithet as implying subordination, whether to Baal or to some superior human potentate. Such an implication, if supposed, will account for the exclusive use of the simpler title **מֶלֶךְ**, in the same connection, in all other parts of the inscription. On **אֲשַׁמְנִיעִיר** = the Restored by Eshmun, see *Monum.* p. 145, Inscr. Cit. 17.

[The frequent occurrence of this name in an inscription purely Phœnician (see lines 1, 2, 13, 14, 15) is a voucher for its Phœnician origin, and shows that Eshmun was a Phœnician divinity: comp. Movers, *Die Phœnizier*, Th. I. p. 527 ff., who combines Eshmun with the celestial sphere, or *primum mobile*.—J. W. G.]

- L. 2. a.—**בֶּן מֶלֶךְ תַּבְנִיחַ מֶלֶךְ צִידוֹנִים**, i. e. “son of king Tabnith, king of the Sidonians.”—Respecting **תַּבְנִיחַ**, see *Monum.* pp. 115–118, and *Die Phœn.*, I. p. 616 ff. It is probably identical with *Ténnys*, the name given by Diodorus to a king of Sidon in the time of Artaxerxes Ochus: see *Bibl. Hist.*, xvi. § 42 ff. The double *ν* of this name is explained by **תַּבְנִיחַ**. The name **חַנַּת** (**תַּנִּיחַ**) occurs in several Phœnician inscriptions (Athen. 1.; Carthag. 1, 2, 3, 5), as belonging to a female divinity, and has been supposed to be identical with the Greek *Ténnys*. In the application of this name to a man there is an ellipsis of **עֵבֶד**, as in *Ἀστύγτος* derived from **עֲשֵׂתוֹרֶת** for **עֲשֵׂתוֹרֶת עֵבֶד** (like the ellipsis of **בֵּית** in **עֲשֵׂתוֹרֶת** for **בֵּית עֲשֵׂתוֹרֶת**, Deut. 1:4.), the name of a king of Tyre. Gesenius supposed the divinity **חַנַּת** to be originally Egyptian; but Movers claims for her an Assyrian origin. The tablets of Nineveh may decide the question, and fully identify **חַנַּת** with **חַנַּת**.

- L. 2. b.—**דָּבַר מֶלֶךְ אֲשַׁמְנִיעִיר מֶלֶךְ צִידוֹנִים לֵאמֹר נִגְזַלְתִּי**, i. e. “speaks king Eshmun’iyed, king of the Sidonians, saying: I have been carried away.”—On **נִגְזַלְתִּי** for **נִגְזַלְתִּי**, see *Monum.* p. 58; Prof. Green first suggested the possibility that the character following the **ג** of this word might be **ז**, which gave us our reading.

- L. 3. a.—בְּעֶתִי בֵּין מוֹסְכֵי יָתֵם בֵּין אוֹלָמָתִי, i. e. "I have been swallowed up (by Sheol) within my covert; there is an end of burthens within my vestibule."—On בְּעֶתִי, see *Lex.* sub בָּלַע, and Prov. 1 : 12. Respecting מוֹסְכֵי and אוֹלָמָתִי, see 2 Kings 16 : 18 and Ezek. 40 : 7; in the latter word, the fem. form takes the place of the masc. of the Hebrew: see *Monum.* p. 440. For the meaning given to בֵּין, comp. מִבֵּין before a sing. noun in Hebr., and the use of Arab. بَيْنَ = intra, in the same connection. Observe, in reference to this passage, that the sarcophagus on which this inscription was found, was disinterred "near the walls of an ancient edifice."
- L. 3. b.—וְשָׁכַב אֲנֹכִי בְּחִילָתִי וּבִקְבָרִי, i. e. "and I am reposing in my enclosure and in my sepulchre."—On חִילָתִי, see *Lex.* sub חֵיל: the word חֵיל in Hebr. generally denotes a rampart around an open space." With line 3 compare Is. 14 : 18.
- L. 4. a.—בְּמָקוֹם אֲשֶׁר־בִּנֵּיתִי, i. e. "in a place which I have built."—אֲשֶׁר for אֲשֶׁר is explained by supposing an assimilation of ר to the following consonant, before the dropping off of the initial א.
- L. 4. b.—קִוְנָמִי אֶת־כָּל־מַמְלָכוֹת, i. e. "my imprecatory prohibition in conjunction with all the kingdoms (is as follows)."—For the reading קִוְנָמִי we are indebted to Mr. Turner: see Buxtorf, *Lex. Chald.* sub קָנָה. By כָּל־מַמְלָכוֹת is to be understood the several kingdoms which at the period of the inscription composed the Phœnician confederation. Movers states (*Die Phœn.*, II. i. p. 550) that, in the time of the Persian supremacy, all the Phœnician cities were united in a confederation, at the head of which stood the royal cities of Sidon, Tyre, and Aradus; and that the central power of the union was a council, consisting of the kings of Sidon, Tyre, and Aradus (Sidon taking the lead), and three hundred other representatives of the three principal cities, together with the high-priest of Ashtoreth. This council took cognizance of affairs of peace and war, and doubtless of the interests of the common religion. The disturbance of the repose of the dead was viewed as a sacrilegious act: see line 9.
- L. 4. c.—וְכָל־אָדָם אֶל יָפֶתָה אִיתָ־מְשָׁכְבִי, i. e. "and let no man open my place of repose."—The full form אִיתָ for אֵת before the object is peculiar, but admits of no question. In the Punic passages of Plautus, this particle is *yth*; comp. also Gesenius, *Thes.* sub voce.

- L. 5. a.—וְאֵל יִבְקֹשׁ בֵּין מְנוּמֵי בְּאִישִׁים בֵּין מְנוּם, i. e. “nor scrutinize, within my place of sleep, how it is with men within the place of sleep.”—The וְאֵל of וְאֵל comes from line 4.
- L. 5. b.—וְאֵל יִשָּׂא אֶת־הַיְלִילָה מִשְׁכְּבִי וְאֵל יַעֲמֹס, i. e. “nor take away the enclosure of my place of repose, nor remove.”—The ס of יַעֲמֹס comes from line 6.
- L. 6. a.—לֵב מִשְׁכְּבִי, i. e. “the inner part of my place of repose.”—From line 3. b. and the parallelism in lines 5–6 between וְאֵל יַעֲמֹס לֵב מִשְׁכְּבִי and יִשָּׂא אֶת־הַיְלִילָה מִשְׁכְּבִי it appears that by לֵב is meant the קֶבֶר within the הַיְלִילָה.
- L. 6. b.—עֲגֹתָ מִשְׁכְּבִי שְׂגִי אֶתְּ אִם אָדָם מִי רַב דָּן כְּאֵל, i. e. “if thou enterest my place of repose, although a man who art chief judge, like El.”—The change in this line to the form of direct address adds force to the threatening. With רַב דָּן כְּאֵל comp. רַב הָרֵשׁ = architect, in *Monum.* p. 134, Inscr. Cit. 4; the connection with line 6. c. indicates a play upon the word דָּן. Respecting אֵל, see *Die Phœn.*, II. i. pp. 105, 106, and I. pp. 254 ff., 316 ff. If El was, as Movers says, the local divinity of Byblus and Berytus, this reference to him implies some connection between Sidon and Northern Phœnicia; compare the mention made of Marathus in line 19.
- L. 6. c.—הֲשִׁמַּע בְּדִין מְכַל־מְמַלְכוֹת, i. e. “mayest thou hear a judgment by all the kingdoms.”—This clause imprecates a judgment upon the supposed offender, on the part of the Phœnician confederation: see note on line 4. b.
- L. 7. a.—וְכָל־אָדָם אֲשֶׁר־יִפְתַּח עַל־הַ מִשְׁכְּבִי, i. e. “and as for every man who shall open the entrance of my place of repose.”—The וְאֵל of וְכָל comes from line 6.
- L. 7. b.—אִם אֲשֶׁר־יִשָּׂא אֶת־הַיְלִילָה מִשְׁכְּבִי, i. e. “would that he who shall take away the enclosure of my place of repose.”—
- L. 7. c.—אִם אֲשֶׁר־יַעֲמֹס לֵב מִשְׁכְּבִי, i. e. “would that he who shall remove the inner part of my place of repose.”—שְׁכְּבִי of the word מִשְׁכְּבִי comes from line 8.
- L. 8. a.—אֵל יִבּוֹז לְמִי מִשְׁכְּבִי אֶת־רְפָאִים וְאֵל יִקְבֹּר בְּקֶבֶר, i. e. “let there not be prepared for any one whomsoever a place of repose in the society of the Rephaim, and let him not be buried in a sepulchre.”—On רְפָאִים, see *Thes.* sub voce.
- L. 8. b.—וְאֵל יִבּוֹז לְמִי בֶן יִרְוֶיַע תַּחַת, i. e. “nor let there be prepared a son for any one whomsoever, and let it be ill with him below.”—The word תַּחַת comes from line 9. “Below” = in Sheol.

- L. 9. a.—לְמִי וְיִסְדֹּר דִּין מִהָאֱלֹהִים הַקְדָּשִׁים אֶת־מַמְלָכָא, i. e. “let whosoever is refractory have a judgment by the holy gods in conjunction with the kingdom.”—The וְ of יִסְדֹּר has the force of a relative: see Nordheimer, *Gr. Hebr.* § 1093, 2. a. On אֱלֹהִים, see *Monum.* pp. 368, 369, Pun. ap. Plaut., and compare the name *Abdalonimus*, given to a Phœnician king by Quintus Curtius and Justin; the initial א of this word is a permutation for ע: see Judas, *Étude Démonstr.* p. 111. The final א of מַמְלָכָא is a fem. sign: see *Monum.* p. 440.
- L. 9. b.—בְּרֹאשׁ מִשָּׁל בֶּן מֶלֶךְ צִידוֹנִים אֶת־מַמְלָכוֹת, i. e. “through the head-rule of the son of the king of the Sidonians over the kingdoms.”—The words צִידוֹנִים אֶת־מַמְלָכוֹת come from line 10. The ק of מֶלֶךְ is a permutation for כ; and the ת of צִידוֹנִים, the same for ד. With regard to the meaning of this clause, see note on line 4. b., and comp. line 6. c. The offender is threatened with a judgment by the protecting gods of the kingdom of Sidon, through the headship of Eshmun-’iyed’s successor over the Phœnician confederation.
- L. 10. a.—אִם אָדָם הוּא אֲשִׁיפְתָּח עֵלַת מִשְׁכְּבִי, i. e. “would that that man who shall open the entrance of my place of repose.”—
- L. 10. b.—אִם אֲשִׁי שָׂא אֶת־חֵילָתִי, i. e. “would that he who shall take away my enclosure.”—The word חֵילָתִי comes from line 11.
- L. 11. a.—נָא יִתְיַדַע מִמֶּנֶּה הִיא, i. e. “I pray that he may have experience of this saying.”—On the grammatical form of יִתְיַדַע, comp. *Gr. Hebr.* § 358; and for the meaning given to it, see *Id.* § 152.
- L. 11. b.—אִם אָדָם מִי הֵמִית אֶל יָכוֹן לְמִי שָׂדֶה שְׁלוֹם טוֹב, i. e. “would that the man who kills—let there not be prepared for any one whomsoever a field of sweet peace.”—The טוֹב of שְׁלוֹם comes from line 12. On שָׂדֶה for שָׂדֶה, comp. *Monum.* p. 58.
- L. 12. a.—בֵּין מַעְלוֹת אוֹר בְּחַיִּים תַּחַת שָׁמֶשׁ בְּאֵנְכִי נַח, i. e. “in the midst of the high-places of the Light, among those living under the sun, after the manner in which I am resting.”—With מַעְלוֹת אוֹר comp. מַעְלוֹת בַּעַל, recognized in *Monum.* p. 424 as the original of Malethubalus, the name of a mountain in Mauritania; comp. also בְּמִזְוֶה בַּעַל in Numb. 22 : 41, and see 2 Kings 17 : 32. אוֹר probably refers to Baal: comp. שֵׁם מֵאוֹר רִים in line 16. b., and see, on the sidereal significance of Baal and Ashtoreth, *Die Phœn.*, I. pp. 180 ff., 605 ff.
- L. 12. b. } This passage is a repetition from line 2. b.—line 3. a. as fol-
- L. 13. a. } lows: בְּנִזְלָתִי בְּלַעְתִּי בֵּין מוֹסְכֵי מִמְּאִדִּים יָתָם בֵּין אוֹלָמָתִי, i. e. “I have been carried away, I have been swallowed up

(by Sheol) within my covert; there is an end of burthens within my vestibule.”—

- L. 13. b.—**אֲנֹכִי אֲנֹכִי אֲשִׁמְנִיעִיד מֶלֶךְ צִידוֹנִים בֶּן**, i. e. “as for me, me Eshmun’iyed, king of the Sidonians, son of.”—On the repetition of **אֲנֹכִי**, see *Gr. Hebr.* § 851.
- L. 14. a.—**מֶלֶךְ תַּבְנִית מֶלֶךְ צִידוֹנִים בֶּן בֶּן**, i. e. “king Tabnith, king of the Sidonians, grandson of.”—
- L. 14. b.—**מֶלֶךְ אֲשִׁמְנִיעִיד מֶלֶךְ צִידוֹנִים וְאִמִּי אַמַּשְׁתוֹרֶת**, i. e. “king Eshmun’iyed, king of the Sidonians, and my mother Amashtoreth.”—The name of the king’s mother is probably a contraction from **עַשְׁתוֹרֶת אִמָּה** = the handmaid of Ashtoreth : see *Monum.* p. 132, *Inscr. Cit.* 2.
- L. 15. a.—**כֹּהֲנֶת עַשְׁתוֹרֶת רַבַּתְנוּ הַמַּלְכָּה**, i. e. “priestess of Ashtoreth our lady, the queen.”—On the fem. sign **ת** in **כֹּהֲנֶת**, **רַבַּת** and **הַמַּלְכָּה**, see *Monum.* p. 439. The title of **רַבַּת** is given to the goddess **תַּנִּית** in several Phœnician inscriptions of Carthage.
- L. 15. b.—**בַּת מֶלֶךְ אֲזִמְנִיעִיד מֶלֶךְ צִידוֹנִים**, i. e. “daughter of king Eshmun’iyed, king of the Sidonians.”—The name **אֲזִמְנִיעִיד** is undoubtedly identical with **אֲשִׁמְנִיעִיד**, by a permutation of **ז** for **ש**, whether the king referred to is the grandfather of Eshmun’iyed II. or not : it is quite possible that Tabnith married his sister, especially if she had not the same mother as himself.
- L. 15. c.—**אֵם בְּנִינוּ אֵת־בֵּית**, i. e. “lo, we have built the house of.”—
- L. 16. a.—**אֱלֹהִים אֵת־בֵּית דִּין אֶרֶץ יָם**, i. e. “the gods, the house of judgment, of the land of the sea.”
- L. 16. b.—**וַיִּשְׁדְּנוּ אֵת־דִּשְׁתוֹרֶת שֵׁם מְאוֹר רוֹם וְאִנְהֶנוּ**, i. e. “and we have established the (house of) Ashtoreth—let the name of the Light be exalted! and it is we.”—The **ש** of **יִשְׁדְּנוּ** is a permutation for **ס**. **דִּשְׁתוֹרֶת** is a contraction from **דִּיעַשְׁתוֹרֶת**, there being an ellipsis of **בֵּית** (see note on line 2. a.), and **דִּי** being the gen. sign, borrowed from the Syriac : see *Monum.* p. 144. Perhaps the building here spoken of was the residence of the priestesses of Ashtoreth ; line 18 shows that it was not a temple. For an ejaculation similar in form to that supposed in this and the next line, see *Monum.* p. 215, *Inscr. Tripol.* 1. Line 18. b. shows that **מְאוֹר** was a title of Baal.
- L. 17. a.—**אֲשַׁבְּנִינוּ בֵּית לְאִמִּי מְדוּר שׁוֹעַ נִיר לֵלֵב הָר וְיִשָּׁב לִי**, i. e. “who have built the house of my mother, wide spread, rich, the light of the midst of the hill, and my abode.”—

- L. 17. b.—שֵׁם כְּמֹאֲזֵר הָיָה וְאֶנְהֵנוּ אֲשַׁבְּנֶנּוּ בְּהֵי־מִן, i. e. “let the name of the Light be exalted! and it is we who have built the temples.”
- L. 18. a.—לְאֱלֹהֵי צִידוֹנִים בְּצִידוֹן אֶרֶץ רִם בֵּית לְבַעַל צִידוֹן, i. e. “of the gods of the Sidonians, in Sidon, the land of the sea: the temple of Baal-Sidon.”—On אֱלֹהֵי for אֱלֹהֵי, see *Monum.* p. 58. With בְּעַל צִידוֹן comp. בְּעַל צִר = Baal (tutelar god of) Tyre, *Monum.* p. 96, Inscr. Melit. 1.
- L. 18. b.—וּבֵית לַעֲשֹׁתוֹרָה שֵׁם בְּעַל, i. e. “and the temple of Ash-toreth, the name of Baal (be exalted)!”—There appears to be an ellipsis, here, of רִם, which is easily supplied from the context: see lines 16, 17.
- L. 18. c.—וְעַד יִתֵּן לָנוּ אֲדֹנָי מְלָכִים, i. e. “and until the Lord of kings shall give to us”—אֲדֹנָי מְלָכִים means either Baal, or some superior human potentate: see the note on line 1. b. “Us” = our dynasty.
- L. 19. a.—אֵית־דָּדֹר וְיִפִּי אֶרֶץ צִר בֵּן הָאֶרֶץ אֲשֶׁר־בָּהָּ, i. e. “the delectableness and beauty of the land of Tyre, the garden of the plain country.”—The form of צִר in צִר and הָאֶרֶץ, as in אֶרֶץ of l. 16. a., differs from that found elsewhere in the inscription; but the same form is used interchangeably with אֶרֶץ in the names of Tyre and Sidon and the Sidonians, on the coins of those cities: see *Monum.* Tab. 34. At the date of this inscription, then, Tyre had separated itself from the Phœnician confederacy. The Tyrians, we know, did not act with the other states of Phœnicia in reference to submission to Alexander: see Diodorus, *Bibl. Hist.*, xvii. § 40.
- L. 19. b.—וְשָׂדֵנוּ לְמַרְתָּה עֲצָמוֹת אֲשֶׁר־פָּעִלָה וְנִסְפָּנוּ לָּהּ, i. e. “we have taken possession for Marathus of the fortifications which she made, and we have added to.”—From a very early period, the city of Marathus and the island of Aradus lying opposite to it, were politically united under the king of the latter. In the time of the Seleucidæ, Marathus was destroyed by the Aradians. See *Die Phœn.*, II. i. pp. 100–102.
- L. 20. a.—מִמְּעֻלוֹת זָבֹול אֶרֶץ לְכֹנֵן כָּל־צִידוֹנִים לְעֹלָם, i. e. “the citadels of the borders of the land, in order to protect all the Sidonians forever.” The initial מִ of מִמְּעֻלוֹת comes from line 19. This word seems to have the same double meaning which בְּמֹת has in Hebr.: comp. מִמְּעֻלוֹת אֹר in line 12. a. and Ps. 18: 34 with 2 Kings 17: 32. On כָּל־צִידוֹנִים, see *Die Phœn.*, II. i. p. 92: the name “Sidonians” is here applied to the people of all the kingdoms of the Phœnician confederacy, Sidon being the political head.

- L. 20. b.—This passage is a repetition of line 4. b. as follows :  
 קוֹנְמִי אֶת־כָּל־מַמְלָכוֹת, i. e. “my imprecatory prohibition,  
 in conjunction with all the kingdoms (is as follows).”—
- L. 20. c.—וְכָל־אָדָם אַל יִפְתָּח עֲלָיָי, i. e. “and let no man open  
 my entrance.”—
- L. 21. a.—וְאַל יַעֲרֶה עֲלָיָי וְאַל יֵעֲמֵס לִבִּי מִשְׁכְּבִי, i. e. “nor pull  
 down my entrance, nor remove the inner part of my place of  
 repose.”—See the note on line 6. a.
- L. 21. b.—וְאַל יִשָּׂא אֶת־הַיֵּלֶת מִשְׁכְּבִי, i. e. “nor take away the  
 enclosure of my place of repose.”—
- L. 21. c.—לְמִי יִסְדֹּר דִּין, i. e. “let whosoever is refractory have a  
 judgment.”—Comp. line 9. a. We read יִסְדֹּר, here, by a  
 slight alteration of the Phœnician text, substituting 4 for 1.
- L. 22. a.—בְּמַאֲלֹנִים הַקְּדוֹשִׁים אֲגָה וְיִקְצֹנּוּ הַמַּמְלָכוֹת, i. e. “by  
 these holy gods, and let the kingdoms cut him off.”—The  
 initial מ of מַאֲלֹנִים comes from line 21. אֲגָה, rather than  
 אֶל, is sanctioned by *hily* in Plaut. 1, 9 : see *Monum.* pp.  
 368, 438. On the agreement of הַמַּמְלָכוֹת with יִקְצֹנּוּ (masc.  
 pl.) see *Gr. Hebr.* § 757. 2 ; and on the grammatical form of  
 יִקְצֹנּוּ, *Id.* § 82. 1.
- L. 22. b.—הוּא וְאָדָם מִי הַמֵּית בִּי יִרְעַם לְעוֹלָם, i. e. “him, and the  
 man who kills ; so that it may be ill with them forever.”—  
 The repetition of the pronoun which is the object of the verb  
 יִקְצֹנּוּ, is emphatic : see *Gr. Hebr.* § 865. 2. a.

To these notes may be properly appended some brief remarks on the contents of the inscription. The substance of it, as will have been seen from the translation given, is a series of direful imprecations against any one who may in any way violate the repose of the deceased king. But, what is of more importance, it incidentally adds to our lists of kings of Sidon the names of three in succession, of one dynasty ; mentions the public works of one of them, and of his mother ; gives intimations of the mutual relations of the principal cities of Phœnicia, and of the position of Sidon, in reference to the others, at the date of the inscription ; and indicates the sort of government then wielded by the Phœnician kings, showing it to have been theocratic. The particular gods who were the objects of worship are also named : Baal and Ashtoreth, the gods of Sidon and Tyre in the most ancient times of which we have any record (see 1 Kings 16 : 31, 11 : 33), and Eshmun, a recognized divinity of the Phœnicians. This inscription also presents a view of the state of

the dead, which is of great interest for comparison with the representation of Sheol in the Hebrew Scriptures, as, for example, in the fourteenth chapter of Isaiah. It is important to add, in respect to the language of the inscription, that it accords with the view now generally entertained of the Phœnician language, that it was nearly identical with the Hebrew in its words, inflections, and construction.

The connection of the dynasty referred to with personages of Sidonian history already known, involving the date of the inscription, is a point of the highest interest, as is apparent, not only in itself, but because the value of the contents of the inscription depends, in a great measure, upon its determination. We will, therefore, briefly state some grounds for the opinion that this inscription belongs to the latter half of the fourth century before Christ. It is to be observed, that the only Sidonian era, hitherto known to us, is that used on the autonomous coins of Sidon, which, as already stated, was coincident with B. C. 111; and it will be remembered that the numeral signs for the dates on those coins, as also on the coins of Ptolemais and Marathus which have been preserved, are identical with the numerals found in the first line of this inscription. One might be disposed, therefore, to count the year 14 of the inscription from B. C. 111, making its date to be B. C. 97. This conclusion, however, does not force itself upon us, and there are reasons for believing the inscription to be much more ancient; so that its era must be different from that of the coins referred to. A comparison of this inscription with those collected by Pococke in Cyprus, to which Gesenius assigns an age not long posterior to Alexander, at the latest, shows it to be older, paleographically considered, certainly not more recent, than those. To this is to be added, that one of those very inscriptions of Cyprus reads לְאַשְׁמוֹנִיָּד = To Eshmun'iyed, giving us the same name as that of the king on whose sarcophagus the inscription of Sidon appears; and, considering the well-known intimate relations between Sidon and Cyprus, it seems not unlikely that the same person is intended. But this identification is rendered more plausible by what Diodorus tells us (*Bibl. Hist.*, § 42 ff.) of a king of Sidon named Τέσσαρης, cotemporary with Artaxerxes Ochus, and subordinate to him, who revolted from the Persian king about B. C. 350. It has been already observed, that the name of the father of Eshmun'iyed II. of the inscription, תַּבְנִית, serves to confirm the supposed connection between that Greek name and the name of the goddess חַנַּת (חַנִּית). This, so far as it goes, would indicate an identity between Tennes and the Tabnith of the inscription. Now Diodorus says that Sidon, in consequence of the revolt under Tennes, was besieged by Artaxerxes, and at length, having fallen into the hands of the Persians, was set on fire and destroyed by the Sidonians themselves; and that Tennes, although he had betrayed his city, was

put to death by Artaxerxes. With these circumstances the tenor of the inscription of Sidon coincides in two important particulars. In the first place, several lines of this inscription are occupied with an enumeration of buildings erected, and such buildings as could not well have been wanting except in consequence of some casualty. These public works evidently constituted a leading feature of the reign of Eshmun'iyed II. But Sidon was rebuilt after its destruction in the time of Artaxerxes, and before Alexander's conquest of Phœnicia; for the latter, about B. C. 320, found a king reigning there, supported by Darius, and took the city (see Arrian, *Exped. Alex.* ii. 15, 6; Q. Curtius, *De Rebus Gestis Alex.* iv. 1, 15 ff.). In the next place, the mother of Eshmun'iyed II. is spoken of in the inscription as a reigning queen, for it appears that the architectural works commemorated were executed under her and her son's joint direction; which implies that her husband was no longer living. These coincidences render it quite probable that the father of Eshmun'iyed II., called Tabnîth in the inscription, was no other than the Tennes of Diodorus. Another consideration, showing the inscription to be not later than Alexander's conquest of Phœnicia, is its frequent reference to a confederacy of Phœnician kingdoms, which can scarcely have existed after Alexander's system of administration over conquered countries had been established there.

The question remains, from what era is the inscription dated. In view of the circumstances which have been alluded to, it seems most probable that the era of this inscription is the re-building of Sidon between B. C. 350 and 320; and, as it is dated in the year 14, it may be set down as very near the truth, that it belongs to the latter half of the generation intervening between the destruction of Sidon in the time of Artaxerxes and its surrender to Alexander.

We now give place to an independent interpretation by our highly esteemed co-laborer Mr. Turner.

E. E. S.

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## VII. THE SIDON INSCRIPTION, WITH A TRANSLATION AND NOTES. By WILLIAM W. TURNER.

THIS document is provocative of many remarks palæographical, philological, historical, and mythological, with which scholars will doubtless favor the world in due time. I however shall confine myself almost wholly to contributing my mite towards the reading and interpretation of the inscription itself, though taking occasion to add such observations on the topics connected with it as shall spontaneously suggest themselves.